10: Bush--160, T-3 (1865-67) 1871 Yakut
116, 609, 142, 171

"Upon arriving at the settlement, about fifty persons--men, women, and children--rushed from the log huts to meet us. They were nearly all Yakouts, and, though dressed much like the Tungusians, could be readily distinguished from the latter by the regularity of their features and the greater intelligence expressed in their countenances. They all have the prominent cheek-bones of the Tartar."

10: Bush--300 [2] T-3 (1865-67) 1871 Yakut
116, 142

"They are of fair stature, and have more regular features than any of the other natives we had met. Their complexion is also generally lighter, and, in many of the women, is of a livid hue. This can not be owing to ill health, as a more robust class of beings I never beheld. (1)

1. Intercourse with the Russians has greatly improved the condition of the Yakouts, as will be seen by reference to a translation from S. Müller, published in 1761, in London, by Thomas Jeffries, entitled 'Voyages from Asia to America for completing the discoveries of the Northwest Coast of America.'"

11: Lansdell--299 M-3 (1879) 1882 Yakut
116, 142, 177, 181

"In the centre of the Yakutsk province, occupying the valley of the Lena, roam the Yakutes, some of whom I met as far off as Nikolaefsk. They are of middle height, and of a light copper colour, with black hair, which the men cut close. The sharp lines of their faces express indolent and amiable gentleness rather than vigour and passion. They reminded me of North American Indians; and I agree with Erman, who says that their appearance is that of a people who have grown wild rather than of a thoroughly and originally rude race. Those I saw, however, having been long settled among the Russians, had perhaps become somewhat more polished than their wandering brethren. As a race they are good-tempered, orderly, hospitable, and capable of enduring great privation with patience; but in independence of character they contrast unfavourably with their Tunguse neighbours. Lay a finger in anger on one of the Tunguses, and nothing will induce him to forget the insult; whereas with the Yakutes, the more they are thrashed the better they work. * [RCH: For text of footnote see category 116, pp. 299-300. ]"

16: Great Britain Admiralty --164 - 165 G-3 (no date)1920 Yakut
116, 142, 177, 301

"The Yakuts differ from one another in physique more than any other Turkic or Mongol people. Those that are well-off and can get enough to eat are from 5 ft. 10 ins. to 6 ft. tall: they are well-proportioned with good chest-measurement, and are robust [165] and active; but in the north, owing to severity of climate and badness of food, we find a very different type: they are below medium height, with a sickly complexion, and unlike most Yakuts, are indolent. Ordinarily they are thick-set, robust, and muscular. They have black wiry hair, which the men cut close to the head, except the Shamans who grow it long and tie it up behind, dark and elongated eyes, broad flat noses, narrow foreheads, small round heads ( the men's faces are long, the women's oval), little beard. The women are somewhat ungainly, and do not add to their attractions by the paint and excessive ornament that they affect, and the adoption of European costume still further diminishes their charms."

17: Erman--301 N-3 (1828-29) 1850 Yakut
116, 142

"Their yellow complexion, the sharp lines of their faces, which express indolent and amiable gentleness rather than vigour and passion, their pitch-black hair, also, which the men wear cut close, all reminded me of the Tatars of Western Siberia. The Yakutian women look much more lively and cheerful than the men; they are often very beautifully formed, have regular features and sparkling black eyes; yet these attractions are seen only with the younger of them, their faces, which are not round but oval, and somewhat lean, being, like those of the Tatar women, disfigured by wrinkles at an early age."

40: Burr--52 N-2 (no date) 1931 Yakut
116, 142

'Beyond Kirensk the river [RCH: the Lena] is notably broader and seems fairly deep; the hills on one side are rounded, on the other scarped. It was here that I noticed the first Yakut. They have the Mongolian type of countenance, yet seemed somehow different from the Buriats, who belong to another branch of the great Mongolian family. They are equally swarthy, but less ruddy and more sallow; they are small men, but stocky and sturdy; they all seemed to have a permanent grin, as though mildly surprised at their own existence. The faces of the older folk were rugged and gnarled, but some of the younger ones were not unattractive in appearance."

51: Müller--i N-2 (1873-1875)1882 RV2 Yakut
/Frontispiece/
TUNGUS RUS
142
291
302
516

Tungus of the Níshnaja /Nizhnyaya/ Tunguska

53:Tokarev and Gurvich E-4 (no date) 1964
RV2 Yakut RV2



● 142
243
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516

**Processing grain: 1—removing ears from sheaf with butt of axe; 2—grinding in quern.**

22 stage of initial contact between the Russians and Yakuts (17th century) the latter hunted both for meat and fur, but both forms took second place in relation to pastoralism. As time went on, and the fur resources of the region became depleted, the proportion of hunting decreased more and more. By the beginning of the 20th century, squirrel, fox, hare, Siberian ferret, ermine and bear, elk and other animals were hunted in winter for their fur in the central regions of Yakutiya, and there was also hunting of

53:Tokarev and Gurvich E-4 (no date) 1964
RV2 Yakut RV2



535
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142

Dance of girls with chorons (kumys pitchers). Amateur performance at collective farm.

## Theatre

545 During the time of the Soviet regime a Yakut national art with new forms completely unknown in Yakutiya in the pre-Revolutionary period has blossomed. Before the Revolution Yakuts did not know about the theatre, and music and singing were only found in their most primitive form. In 1925 members of the drama group attached to the People's Russian Theatre in Yakutsk was formed into the Yakut National Troupe, and in 1930 a Yakut [536] National Theatre Studio was set up. From the very first years of its existence the actors set themselves the task of a realistic portrayal of Yakut life, denunciation of the merchants and toyons, and demonstration of the greatness of the Socialist Revolution. The theatre gradually at- [87] tracted young Yakut actors and actresses who had graduated from the Central Theatre School and Studios. They performed works by Soviet-Yakut dramatists with great success.

## Art

532 For centuries Yakutiya has been known for its applied ornamental art, but professional artists only began to appear in the last quarter of the 19th century.

55:Popov E-5 (no date) 1964 RV2 Yakut RV2
Dolgan



224
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142

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**Hunting:**
**1—hunter with decoy reindeer; 2—hunting wild reindeer from behind a shield; 3—catching partridge with nets.**

55:Popov E-5 (no date) 1964 RV2 Yakut RV2
Dolgan

293
142

Men's snow goggles.

There were certain traces of matriarchy still to be found. For example, in the old times several Dolgan families living in one dwelling would elect a communal housewife, to whom all the men were subordinate. Until quite recently, maternal kinship was considered closer than paternal kinship among the Dolgans. The women kept the fire going and "fed it," and also supervised the family sacred relics. Clan organization among the Dolgans fell into abeyance in the 19th century.

The development of trade and the introduction of improved techniques into the principal occupation of the Dolgans, that is to say hunting, led to the acquisition of furs on a personal level. Furs had long been an item of trade. Their commercial importance had an effect on the relations among the Dolgans in the field of distribution. Products from reindeer-hunting or fishing had to be divided among relatives and neighbors, while furs (polar-fox or sable) were considered the absolute property of the hunter and were left untouched. An important factor in the social differentiation of the Dolgans was the concentration of the bulk of the reindeer herds, which were not particularly numerous as a whole, in the hands of a small group of rich households. This became a basis for different forms of exploitation: such as the loaning of reindeer to poor people who then became dependent on the richer reindeer-breeders, the hiring of herdsmen, mainly orphans or poor relatives, and so on. Nomadic groups were often formed through the congregation of poorer households around a richer reindeer-breeder, who made use of his neighbors' labor for pasturing and watching the herd. In the second half of the 19th century petty Russian commercial travelers appeared among the Dolgans, together with Yakut merchants who exploited their kinsmen.

Nevertheless, the economic production and distribution among the Dolgans retained numerous traces of the original communal relationships. This includes the above-mentioned collective forms of hunting (cuttings, spearings), joint fowling, fishing and so forth. Although the means of production for hunting and fishing had long since become private property, the booty